

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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1							
2							
3							
EDUCATION		BORNING ADDRESS					
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OTHER MEMBERS OF FAMILY							
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Date:	Sunday:	
Order of Service	Page No.	Comments
Proclamation: Hymn		
Versicle		
Gloria Patri		
Psalm		
Gloria Patri		
Ta Deum		
Benedictus Et		
Benedictio		
Benedictio		
Inhabite Deo		
Credo		
Latin Hymn		
Hymn		
Acclamation		
Offertory		
Præcantion		
Amen or Hymn		
Recessional Hymn		
NOTES:		

CHURCH SERVICES AND NOTICES		
+	+	+
+	HOUSE OF SERVICE	MEMBER
Sunday		
Monday		
Tuesday		
Wednesday		
Thursday		
Friday		
Saturday		
Sunday		
Monday		
Tuesday		
Wednesday		
Thursday		
Friday		
Saturday		
Sunday		

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The Living Church

LETTERS

St. Gregory's Priory

TO THE EDITOR: If the Benedictines at Three Rivers, Michigan, had (instead of poverty) ten times the money they need, there is one thing all their money could not buy, and that is novices, postulants, candidates willing to test their vocation to this austere, fruitful, honorable way of life; willing to give their lives to God, for men, according to the ancient and holy rule of St. Benedict. Such aspirants come not by man's purchase, but by the grace of God.

So it was most heartening to hear (at the recent Catholic Club meeting in Chicago) of the number of those whom God is moving toward this great career; and almost as disheartening to learn of the nearly insuperable difficulties that have been, and are now, pressing upon this infant foundation—infant with us, although a revival of the way that more than any other formed and for centuries fostered our sober Anglican religion.

Not to labor the matter, what they there need is money, not much money for our rich Church to give, not more money than for the very minimum of shelter for their candidates, not great and continuing sums, but merely the pittance they require to get going. Benedictines are not mendicants, they earn and pay their own frugal way. But it is hard for a man to dig, unless he can stand on his feet.

I suggest that some of us, quite a lot of us, send them \$5 a month for 5 months—for a longer period, if you can stand it, but at least actually send that much. And they need it now.

I suggest that a whole lot of women's guilds, and other parish groups, send them a dollar a month (plus what individuals in such groups put in monthly—a dime, a quarter, a few loose pennies). And do it now, and keep doing it. Let some steady-minded member in each such group be charged with the job of remembering this matter at every meeting, of pushing it, of sending on the money every month to St. Gregory's Priory, Three Rivers, Michigan. A dollar today is a thin gift; but 200 groups each sending a monthly dollar or two would make a substantial benefaction.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Executive Editor
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These monks (doing great pieces of the work themselves, and making every penny squirm before they spend it), these monks need (for their most modest and humble hopes) some \$7,000. And they need it now—the summer is sliding by, and postulants can't loiter round the gates forever.

Please note: this foundation is purely American and of our Episcopal Church, not English, not Roman. And also: the Benedictines have given me no permission to appeal on their behalf, and do not know that I am writing this.

(Rev.) WILLIAM M. HAY.
Granite City, Ill.

"Priest, Professor, and Student"

TO THE EDITOR: I have read Fr. Simcox's three articles ["The Priest, the Professor, and the Student," L. C., June 8th, 15th, and 22d] on the plight of those of the Church who attempt to teach Christ's religion in the midst of a secularized and irreligious school and college world. Permit me to say that nearly 30 years' study of the relationship of religion and education in America lead me to express entire agreement with the points he makes. The man is telling the truth, and with no exaggeration.

I am a little skeptical, however, about the likelihood of the Church paying any attention to his prophetic cry. The Episcopal Church is sick well-nigh unto death, as he implies; but instead of seeking a cure by way of education, the only physician she will go to is Old Doctor Publicity. Instead of schools, we are to have broadcasts and full-page ads in the *Saturday Evening Post*!

Oh well, those of us who understand, like Fr. Simcox, must go right on telling the Church what is wrong, whether the powers that be have wit to understand or not; only sometimes one does wish that the Lutherans had the apostolic ministry!

(Rev.) BERNARD IDDINGS BELL.
Chicago.

"Can We Live With Russia?"

TO THE EDITOR: Having read your editorial, "Can We Live With Russia?" with much interest and some amusement, I feel compelled, as an individual, to differ with your statement that our contemporary foreign policy "deserves the whole-hearted support of the American public, and of men of good will everywhere." I am gratified that you are frank enough to admit that it is a policy of imperialism, albeit "a new kind of imperialism, designed for the welfare of the whole world rather than of one empire-nation." Such concern for the welfare of the whole world was, if I am not mistaken, likewise expressed by the Roman Senate back in the days of the Pax Romana, as well as by Frederick Barbarossa, Queen Victoria's prime-ministers, Napoleon, Mussolini (before invading Ethiopia), and Hitler (on those too numerous occasions just before he took one more "gulp"). Imperialism throughout history has always needed social sanction and therefore, it always has to be painted as being motivated by self-

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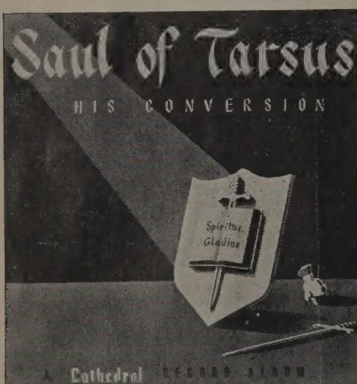
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LETTERS

less concern for others. It is fairly obvious to many that our support of King Philip, the C. C. clique in China, Francisco Franco, Juan Perón, and men like Josef Baumbgartner in Germany can hardly be characterized as beneficial to the general welfare of the world, though definitely beneficial to that "expanding world market" which you declare is essential (and so it is) to the satisfactory operation of our capitalistic economy.

When the policy, in turn, goes hand-in-hand with a witch-hunt at home, a concerted crack-down on labor, and a vigorous attempt to establish a rigorous militarism, I'm afraid that I, attempting to be a Christian of good-will, can't go along with it. The way to get democracy is to build and support democracy—political, economic, and social—and not attempt to impose a "status quo ante bellum" on a weary world.

In passing, thanks for the editorial on lynching.

(Rev.) WM. B. SPOFFORD, JR.

New York City.

Editor's Comment:

We are delighted that the executive secretary of the Church League for Industrial Democracy approves our editorial against lynching.

Congratulations

TO THE EDITOR: Your editorial in the June 22d issue on "The Voice of the Episcopal Church" was a most excellent one, and every forwardlooking Churchman will thank you for it.

(Very Rev.) LELAND STARK.

Sioux Falls, S. Dak.

St. Stephen's School

TO THE EDITOR: I wish to thank you for using the letter concerning St. Stephen's School. You and your readers may be interested to know that I have received three letters in answer to mine, coming from Wisconsin, Illinois, and Texas. The Church of St. Edmund, Chicago, is planning to open a school within their parish. The Church of St. John, Corsicana, Texas, has had a parochial school for the past two years under the direction of the Convent of St. John Baptist. They need help for expansion, as does St. Edmund's. The last letter came from Fr. Reinheimer, St. Thomas' Church, Menasha, Wis., who is greatly interested in what we are doing and a strong backer of Fr. Simcox's position.

It was interesting and revealing to read the fine articles that Fr. Simcox wrote for the magazine. No one can find fault with what he advocated, for he is correct all the way through. Church schools are one of the answers to many of our problems today. We must do all we can to put God back into education, for this is our job and it is only by establishing day schools and boarding schools (where needed) that it can be achieved. And yet, there can be no compromise as to our holy religion. It must be placed right smack in the middle of our schools, so it may leaven the whole lump. All must be from the God-ward side.

My congratulations and wholehearted support go out to Fr. Simcox and may more come from this, under the guidance of Almighty God.

(Rev.) PHILIP S. HARRIS.

San Diego 7, Calif.

The Three Hours

TO THE EDITOR: It was with great interest that I read the editorial comment concerning Good Friday Services in THE LIVING CHURCH on May 25th. I have never been a great advocate of the Good Friday Three Hour Service.

Several years ago we began experimenting here at All Saints' with the single hour service and have found it most popular. Three years ago one of my laymen called my attention to the fact that the Church's service on Good Friday was not very accessible to many of the men, and so to answer this need, for the past two years we have had a one-hour evening service. This also has proved popular not only with the men but with the family groups.

In 1946 we had an unusual thing happen in that we found our regular congregation at the Good Friday Service was literally crowded out of the building by the large number of children present. This year we further experimented and had a service especially for children in addition to the one-hour service for adults and the evening service for men. The service was one intended for children, and the children responded by completely filling the church. Thus what we actually have at All Saints' now is three hours of service, but they are three distinct and separate one-hour services. We have them at 12, 2, and 6 o'clock. The congregation has attended these services much better than they ever did when the customary three-hour service from 12:00 to 3:00 was held.

I find THE LIVING CHURCH always interesting reading. I think Mrs. Siefert actually reads it more carefully than I do. She is still talking about the wonderful LIVING CHURCH FAMILY DINNER at the General Convention.

(Rev.) MARSHALL E. SEIFERT.

Birmingham 9, Ala.

TO THE EDITOR: In reference to an editorial in the May Chronicle that you quote on page 11 of THE LIVING CHURCH, May 25, 1947, in re Good Friday service it seems to me to show a decided lack of love to our Saviour if people cannot sit and stand during those three hours in a church in commemoration of His great suffering on the cross for all mankind.

The clergy should order the worship in their churches, not change the service to suit their congregations as the people are given the privilege of coming or leaving at any time during those three hours. The rector should do his part.

I have always stayed through the three hours. The late Rev. Wm. Howard Falkner gave the most heartfelt meditation on each of the seven words, making them most important to our salvation.

I feel this very keenly.

(Miss) A. M. ARCHAMBAULT.

Middleburg, Va.

SEVENTH SUNDAY AFTER TRINITY

GENERAL

ARMED FORCES

Fr. Brown Resigns

The Rev. Crawford W. Brown, director, Chaplaincy Service, Veteran's Administration, resigned as of June 13th. For the time being Fr. Brown will serve as interim successor to the former canon precentor, Curtis W. Draper, at the Cathedral of SS. Peter and Paul, Washington, D. C. Fr. and Mrs. Brown will continue to reside in Washington.

During the past two years Fr. Brown has guided and directed the growth of the Chaplaincy Service in the Veterans' Administration from a small group of 11 full-time and 171 part-time hospital and home chaplains to a present strength of 266 full-time and 115 part-time chaplains.

RURAL WORK

25th National Conference

on the Town and Country Church

By the Rev. CHARLES G. HAMILTON

Advance along local fronts to carry out the national rural program launched by the last General Convention was the keynote of the 25th National Episcopal Conference on the Town and Country Church. More than 60 Churchmen from 38 dioceses and districts gathered at Park College, Parkville, Mo., for the first conference of the new type on town and country work to plan for concerted action in local areas. Including seminarians, students, women workers, deaconesses, younger clergy, rural veterans, laymen, and a bishop, they represented the various attitudes of the Churches as well as a common faith. Pulpits within 200 miles in Missouri and Kansas were filled on Sunday, June 15th, by their rural messages.

The conference felt that town and country work was on a program of national advance because of the last General Convention and centered its attention on more local problems. Suggested plans for diocesan advance included analyses, surveys, care of scattered members, adequate salaries and travel allowances, group hospitalization, minimum five-year tenures, coöperation with religious and other agencies, diocesan recognition for rural clergy, increasing responsibility

Bishop Du Moulin Dies

The Rt. Rev. Frank Du Moulin, D.D., retired Coadjutor of Ohio, died on July 10th at his home in Cobourg, Ontario, Canada. He was consecrated in 1914, and resigned in 1924 because of ill health. He had subsequently been rector of the Church of the Saviour, Philadelphia, and St. John's-of-Lattingtown, Locust Valley, L. I., N. Y.

for local self-support, interchange of urban and rural pulpits at least once a year, and official recognition that lay workers engaged in the ministry of the Church should compose the diaconate. Proposed means included Church schools, vacation schools, correspondence methods, trailer chapels, preaching missions, radio, newspapers, Church literature, visual aids, busses, and adequate signs.

"Town and country are merging into a social unit beyond both. Most who live on the land are not farmers in the traditional sense." With this realistic observation, Dr. J. H. Kolb, the University of Wisconsin's famed sociologist, dramatized the rural scene. "Ribbon areas create new type, inclusive communities, as suburbia mushrooms while cities dwindle. No longer does any one community claim all of one's allegiance. People live and move simultaneously in several distinct communities. Hence disintegrated lives seek a center of unity. Local governments overlap confusingly and the school is the focus only when consolidated on vital rather than on legalistic lines. These fluctuating loyalties are not easily tied in with competitive church patterns and stereotyped routines. A community religious approach and insight is imperative but it is not in sight. Belonging, agreeing, acting, leading, must end in interdependence."

"We are not reaching people because we are not trying. Our Church is not urban; we have just let it be urban," noted the Rev. E. Dargan Butt, new rural educator of the National Council, teaching at Seabury-Western, Evanston, Ill., and the Church Divinity School of the Pacific, Berkeley, Calif., for the coming school year. "Making the

city parish the norm and statistics the measure of achievement, and using town and country churches as stepping stones or scattered circuits has helped make a pagan countryside. Town churches have often become chapels at ease, fed from the country. There are plenty of places where we can start new work on the larger parish plan. Simplicity and sincerity will keep our children as well as reaching the unconverted. Self respect requires equality and responsibility for rural members. Financing through the Lord's Acre or similar definite plans should have self-support as its goal, though the city owes the country churches financial aid for the members it derives from them."

"Smallness is relative" reminded Miss Charlotte Tompkins of the National Council's Department of Christian Education. "Small Sunday schools give you more chance. Children are persons with more religious insight than we sometimes credit them with. Meditation can be learned by kindergarten children. Leaders are available if you look hard enough."

Miss Florence Pickard, diocesan director of Christian education and the isolated of the diocese of Oregon, taught vacation Church schools by the workshop method. The Rev. W. Francis Allison of Pennsylvania demonstrated visual education which was a major feature of the conference. The Rev. Irwin St. John Tucker explained his well known system of teaching the Prayer Book. Fr. Alfred Pederson, SSJE, pictured rural work in northern Maine, and the Rev. Floyd Freeston of St. Luke's Chapel, New York City, did the same for the Canadian rural Church. Dr. W. A. Cochel of Kansas City, donor of Roanridge and a leader in national rural Church work, brought a staff of farm experts to speak to the conference, including R. B. Baker, V. L. Carothers, Mrs. Ophelia Shephard, W. T. Spanton, J. G. Stuff, and Joseph Ackerman. Dr. J. W. Burch of the Missouri College of Agriculture related education and agriculture. Mrs. E. T. Boyd, supervisor of the Church extension department of the diocese of Colorado, gave a graphic presentation of her effective work. Dr. Randall C. Hill of Kansas State College and Dr. Gene Wetherell of the Missouri Bible College pictured the rural Church situation in their states. The Rev. Charles G.

Hamilton spoke on the radio and the rural Church. The Rev. Clifford Samuelson and the Rev. Robert G. Purrington led the group in the study of community surveys. The Rev. Robert Mize told of the work being done with underprivileged boys at Boys' Home in Ellsworth, Kans. The conference was under the planning and direction of Fr. Samuelson, Associate Secretary, Division of Domestic Missions of the National Council and Miss Elizabeth Rhea, recently appointed Assistant Secretary for Rural Work.

CONFERENCES

Evergreen Meetings Begin

The summer season at the Evergreen conference center is well under way with the concurrent sessions of the Church Workers' Conference and the School of the Prophets. The session started July 14th and will terminate on the 25th. The dean of the Church Workers' Conference and the School of the Prophets is the Rev. Harold L. Bowen, rector of St. Mark's Church, Evanston, Ill., and Bishop Coadjutor-elect of Colorado, who has been a leader of Evergreen conferences for several years.

The faculty includes the Rev. Messrs. Gilbert Symons, Arthur Farlander, Wilfred Layton, Orin A. Griesmyer, Charles V. Young, and Mrs. Robert G. Cargill.

The School of Church Music will be held from July 27th to August 16th with the Rev. Walter Williams, rector of St. Mark's Church, Denver, Colo., and a member of the Joint Commission on Church Music, as dean. Leaders of the music school will be the Rev. Messrs. Frederic S. Fleming, Theodore O. Wedel, H. Evans Moreland; Messrs. Carl Wiesemann, Emory I. Gallup, Paul Callaway, Ray F. Brown, and Leonard Ellinwood.

Courses will be given on the history of Church music; problems of service playing; principles, structure, and history of plainsong and chanting; and congregational singing.

Expansion plans for the Evergreen school call for the installation of a pipe organ in the meeting hall as a memorial to the late Rev. Canon Winfred Douglas, who was the editor of the new Church Hymnal and an eminent composer.

SOCIAL ACTION

CLID Opposes Military Training

Officers and national committee members of the Church League for Industrial Democracy have recently sent the following statement opposing universal military training to congressional repre-

sentatives. The signers of the statement included Bishop Barton of Eastern Oregon, Bishop Emrich, Suffragan of Michigan, Bishop Haines of Iowa, Bishop Lawrence of Western Massachusetts, Bishop Mallett of Northern Indiana, Bishop Nash of Massachusetts, the Rev. Messrs. Joseph G. Moore, W. B. Spofford, Sr., and William M. Weber, Mr. Charles P. Taft, Prof. Adelaide T. Case, and Miss Vida D. Scudder. The full text of the statement follows:

"Believing that the way to world peace lies in the abolition of world fear and hatred, and the material and spiritual enrichment of the lives of all men, and not through increased militarization, we express our opposition to the proposed plan for peacetime universal military training in the United States.

"In its report, the President's Advisory Commission on Universal Training states 'everything points inescapably to the conclusion that there is no real security for this country or any country unless war is abolished.' As Christian citizens, therefore, we believe that the efforts, materials and money of our nation should go towards the stimulation and establishment of those agencies and programs which would make for peace and not be given to a plan based on a premise of war and designed to make American youth think like military men.

"The great need of our world is for constructive rebuilding, both of its material resources and its spiritual values. We believe that the proposed plan for universal military training is a great step away from the realization of this need and is a false answer to both our security needs and our need for the expansion of democracy in this country.

"We urge our elected representatives to vote against any plan for universal military training and, instead, to bend all of their effort towards the constructive rebuilding of a war-ravaged and war-weary world, the attainment of world-wide military disarmament and the establishment of a sound political and economic democracy in this country."

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

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	\$3,392.78

Presiding Bishop's Fund

Miss Cleo A. Woodworth	\$7.50
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MEXICO

Improvements Noted by Bishop

Bishop Salinas y Velasco of Mexico, reviewing the work of the past year, has noted several improvements in the field and new construction in many places. Five lamps were given by a layman to the Cathedral of San José de Gracia, Mexico, D. F. Christ Church, Guadalajara, has renovated and improved both the church and parish hall, and St. Matthew's Mission, San Mateo, has repaired the damage caused by an earthquake.

A new church has been completed for Trinity Mission, Santa Maria Tlalmilolpan. The church has been under construction for several years, but the number of communicants has grown faster than the church, so that it is now too small. Forward steps have also been taken at Chapulco and Cosala.

Five men who are graduates of St. Andrew's Preparatory School, Guadalajara, are now being trained for the ministry. The Bishop has one postulant at the Virginia Theological Seminary and another at the Church Divinity School of the Pacific. A recent graduate from the latter seminary is now in charge of the work at Joquicingo.

Bishop Salinas confirmed 107 persons during the past year, and received 33 from the Roman obedience. He commends the President of Mexico, Miguel Alemán, as one "who promised and is carrying on a square dealing in regard to religious matters."

ENGLAND

Day of Prayer Observed

British of the Anglican, Roman, Protestant, and Jewish faiths led by King George VI and Prime Minister Attlee joined in a national day of prayer for the welfare of the country and the British Commonwealth in the midst of economic and political difficulties.

The highlight of the observance was a service held in St. Paul's Cathedral which was attended by the King, Queen, Princesses Elizabeth and Margaret Rose, Prime Minister and Mrs. Attlee, a number of cabinet ministers and their wives, Lord Jowitt, the Lord Chancellor, and Sir Bracewell Smith, Lord Mayor of London.

The sermon was preached by the Archbishop of Canterbury (Dr. Fisher), who declared that the world is in a "sorry confusion of false faiths and half faiths and no faith at all."

It was announced that the Day of Prayer will be followed by a nationwide campaign urging the British people to turn their thought to religion and virtue.

[RNS]

In Labors More Abundant

By the Rev. William G. Peck, S.T.D.

I READ, a little while ago, that a scientist has discovered that a man speaking in public for one hour expends as much nervous energy as another who swings a pickaxe for a whole day. I should like to believe this, for it would help to settle an ancient controversy concerning the amount of "work" done by the clergy. It might be demonstrated that a sermon of twenty minutes' duration is as exhausting (to the preacher, mark you!) as two or three hours digging in a garden or hauling fishing nets. And as for a windbag like myself, to whom it is no uncommon experience to deliver nine one-hour lectures, an address, and a couple of sermons in a week, it is clear that in such a week he does at least ten days' slogging work.

The beauty of this scientific discovery is that it is totally unaffected by the quality of the remarks the speaker makes in his public utterances. He may be emitting the wisdom of Plato or St. Paul, or he may be talking drivell, it makes no matter! He is pouring forth nervous energy. Indeed, I have listened to some speakers who seem to be *vox et praeterea nihil*, but who appeared to labor more heavily in the task than others who produce golden philosophy, ripe scholarship, or soul-converting truth. But the discovery does mean that the average parish priest who decently does his job works harder than many people imagine. I know what I am talking about on this subject, and I aver that the careful conducting of liturgical worship and the preaching of sermons and delivery of addresses is fairly hard work, to say nothing of the preparation, the reading and thinking it entails, if one takes it seriously.

But there is one consideration which is too often overlooked. The parish priest who ministers regularly to a congregation is from time to time called upon to render peculiarly exacting service which literally calls virtue out of him, summoning strength from the depths of his personal being, and indeed asking for more strength than a man may have, apart from the creative grace of God. It may help a priest or a preacher here and there, and it may give an occasional church-goer food for thought, if I offer an example of what I mean. This is a story literally true. I knew the priest concerned. I knew his church and his parish. I have, for certain reasons disguised the names of some people.

The priest was a thoughtful man; not a great scholar or metaphysician, but a good parish priest, and one who paid particular attention to the task of preaching. I have heard him preach several times, never without profit to myself.

His church was a lovely old place, soaring in medieval beauty amidst the fells, in a delectable village hard by a northern sea. What with the beauty of the church and village, and the attraction of the vicar's preaching, there were crowded congregations of holiday-makers through the summer months; but even in the dark days of winter the church was well-attended by the village people, who were accustomed to fine preaching and attentive listening. And year by year the vicar continued at his work, preaching nobly and shepherding his flock with care.

Amongst the communicants and regular worshippers of the church were four men of various ages. I am disguising their names, but nothing else about them. They were Charles Everett, middle-aged, well-endowed with means, interested in young men, and a most valuable member of the village community; Ronald Sanderson, a lad of eighteen years who had just completed his first year in a lawyer's office in a neighboring town—a sunny-tempered boy and a great favorite with everybody; Tom Parker, a few years older and a friend of Ronald; and Harry Beecher, a young man, an expert swimmer and diver. It must be remembered that everyone living in that place knew these four, saw them daily, and could speak of them as familiar friends. These four were the chief figures in the astonishing disaster which I am briefly relating.

It happened, I say, on a summer day, and summer is glorious in that countryside. Charles Everett, himself an enthusiastic swimmer, had promised to teach young Ronald to "float," and they and Tom Parker set off for the shore, a spot three or four miles from the village. They entered the water, Charles Everett and Ronald floating on their backs, Everett holding young Ronald's head between his hands to support him. Suddenly Everett was seized with cramp, and began to sink. He seems to have lost consciousness, and Ronald found himself abandoned. He was no swimmer, and he too went under. The two of them were drowned.

Tom Parker, swimming happily some distance away, at length looked about him, and, to his amazement saw only an empty sea. He hastened to the shore where he found his companions' clothes. He plunged again into the water and swam about vainly; but at length he returned, mounted his motorcycle, and, dressed only in his swimming costume and streaming with sea water, raced for the village. Several men quickly turned out to search for the bodies. Harry Beecher, the diver, could not leave his

work, but sent a message saying that if the bodies had not been found by the time he was free, he would come and dive for them in the deep pools thereabout. (He was a shop assistant, and the manager was away.)

Some hours passed. The difficult currents of that coast might easily carry the bodies beyond recovery. Beecher, hearing no news and torn by anxiety, left his shop, mounted his own motorcycle, and set off on a great pace for the shore. At that moment Tom Parker was setting off on his motorcycle from the shore, to tell Harry Beecher that the bodies had been found. The two motorcyclists, flying in opposite directions, met head-on at a bend in the road. Tom Parker was killed instantly. Harry Beecher was grievously injured and remained a cripple for life.

On the following Sunday evening the vicar preached to his flock, and his text was, "And underneath are the everlasting arms." He spoke of the venerable village church that had seen the coming and going of the generations, their sorrows and their joys. He spoke of the memorials upon its walls, some of them memorials of old calamities in which many human hearts had been smitten; others that recorded bitter private griefs. He spoke of the awful brevity of human life, and of the long, undeviating purpose of God; the same purpose set over the brief joys and the brief sorrows of men; and of how through those same joys and sorrows alike God was calling us, His children, to Himself. He said that, from the holy and eternal end of our mortal road, it would not seem bleak, or crushing, or unjust, that we had passed thither through bitter waters.

The peace of a summer evening lay upon the lovely landscape, visible through the open churchdoor, as the preacher's voice commended those who had passed, and those who wept for them, to the mercy of God. I was speaking last night to a lady who was present in the church that evening. She said that she remembered watching those, who, at first, were weeping—a young woman, widow; two mothers and two fathers bereft; sisters, broken; and a sweetheart, forlorn. As the sermon drew to its end, they had all ceased weeping. All were gazing with shining eyes at the preacher. A hush of peace had fallen upon the congregation—the peace of God.

The Vicar went home after the service, and sat exhausted and spent, too tired even to eat or drink. How much work does a preacher do, when he speaks for a space to broken hearts, and binds them up in faith and hope?

Vacation

THIS editorial is being written in pencil, as I sit on a rock at the very edge of a tumbling stream, my feet barely six inches above its swirling current. A few yards upstream a hopeful fisherman, waist deep in the water, is patiently flicking his line over the surface, time after time, hoping that some hungry trout will rise to snap at the tempting fly. Across from me a red-winged blackbird, intent upon his constant quest for food, lends color to an idyllic scene.

Surely the vacation is among the greatest of man's inventions. A vacation is balm to the tired soul, an opportunity to rest the spirit as well as the body, to set free the thoughts and the meditations of the heart to follow unaccustomed pathways and perhaps to arrive at unexpected truths.

But so few people know how to enjoy a vacation — really to enjoy it and to make it a replenishing of the reservoirs of the life of the spirit as well as of the mind and body. Too often people work so hard at "vacationing" that their holiday becomes a task in itself, and they return to their work tired and depressed, instead of rested and refreshed. Or they take their problems and their worries with them, so that fear and anxiety are their bedfellows, keeping them from their rest and re-creation. We have all seen people who cannot enjoy a vacation — who rush to the nearest town to learn the latest stock quotations, or who listen to every news broadcast in order to feed their fears about Russia or their hatred for John L. Lewis. Verily, they have their reward; but it is not the peace and strength that come from a real vacation.

Take my trout fisherman upstream, now. He knows better. I have no idea whether he is a banker, a clerk, a lawyer, or a senator. But just now he is more interested in the kind of fly he will use than he is in the quotations of General Motors, the application of the Marshall plan in Europe, or the chances of a coal strike next fall. I just saw him select a lure, lavishing upon the choice all the loving concern that a young man might display in selecting a diamond ring for the hand of his beloved. And — ah! He is rewarded with a beauty. He holds it up for me to see. It's so-o long, and as beautiful as the rainbow for which it is named. Next week, when he tells about it at his office, it will be twice as long, with the grace of an angel and the fighting qualities of a sea monster.

Re-creation! It's a wonderful word. Making over again; sharing with God in the shaping and re-shaping of one's own character. Sharpening the image of God within oneself — or dulling it, if one so chooses. For He has given us the freedom of will to do either; and we make our choice in our way of recreation as well as in our daily labors.

Come ye apart and rest a while. Jesus knew the value of solitude, of quiet meditation, of drawing strength from nature and through nature from the Father of nature and of man. He went into the wilderness to rest and pray, to fill the reservoirs of spiritual strength against the ordeal that lay before Him. And when He came face to face with that ordeal He did it so calmly, serenely, secure in the power that He had drawn from on high in those days that He had devoted to rest and prayer and meditation.

Let us not make the mistake of thinking that our vacation should be a holiday from God. It is rather an opportunity to learn to know Him better, through casting off for a little time the cares of the world. "Be still," He says, "and know that I am God." He is the ideal vacation companion, for He neither intrudes nor requires entertainment. But, if we give Him half a chance, He will enter into our hearts and help us truly to re-create our own lives. Then, when we come back to work, we shall have gained something more priceless than rubies — the strength and courage that come from the knowledge of the indwelling Presence of God.

CLIFFORD P. MOREHOUSE.

Practicing Church Membership

WHAT is a "church member"? The question has been raised at various times in General Convention, as well as in diocesan conventions and other gatherings. No really satisfactory definition has ever been given, except in the general sense that all baptized Christians are in a basic sense members of the Church. Just how nominal that membership often is, is shown by a recent Gallup poll.

In a recent survey conducted by Dr. Gallup's American Institute of Public Opinion, people who said they were church members were asked: "Did you, yourself, happen to go to church this last Sunday?" (Incidentally, the use of the word "happen" in this connection is interesting.) Forty-five percent replied "yes" and 55% "no" to this question.

In the breakdown of these replies, women were found to be better church-goers than men — 47% of the women had attended the previous Sunday, as compared with 42% of the men. College-educated people showed a better record than those with high-school or grammar school education, and the age group showing the highest percentage was 30 to 49. Farmers had the highest percentage (49%), with those in cities over 100,000 second (46%). Those in towns under 10,000, and in cities under 100,000 fared worst (42% in each case).

Even more revealing than this "spot check" were the figures gathered as a result of the question about

attendance at church at any time within the past year. This question put the Christmas and Easter church-goers on the right side of the ledger. Even then, 14% of the self-styled church members admitted that they had not darkened the door of a church within the preceding year, with 86% saying they had attended at least once in that time. Here is the breakdown:

By education:	Yes	No
College	91%*	9%
High school	88%	12%
Grammar school or less	84%	16%
By sex:		
Men	84%	16%
Women	88%	12%
By ages:		
21-29	89%	11%
30-49	88%	12%
50 and over	82%	18%
By communities:		
Farms	87%	13%
Towns under 10,000	85%	15%
10,000 to 100,000	86%	14%
Cities over 100,000	88%	12%

Some interesting conclusions may be drawn from these figures. For one thing, it is interesting (and perhaps surprising) to note that college-educated men and women show by far the best percentage of church attendance. Again, attendance in cities is better than in small towns, but is most regular (as shown by the "last Sunday" spot check) among farm dwellers. The relative indifference of the oldest age group is also interesting. These are the people who were young men and women in the skeptical and indifferent 1920's. Today it is the younger men and women who take the lead in church attendance.

But the figures as a whole are not very encouraging. It must be remembered that these questions were confined to those who said they were church members. And of those one in seven had not been in church for a year, while more than half of them had not "happened" to go to church the previous Sunday.



THE PURSUIT

I HAVE fled You, fled to the soft brook edges
And knelt till asters touched above my hair.
I have hitchhiked on winding low-gear ridges
And chariot gods have let me in the door.
I have fled You in rooms of silent tables,
Where the dead present thumbs the living past.
I have fled You in philosophic quibbles.

You did not run me down with baying hounds
For the pink-coated men and derbied ladies.
You did not strafe my road from Stuka guns
To drive Your refugees in frenzied eddies.
For Yours were all the centuries for waiting;
You waited; and a bird in flight remembers,
Rather than feels, his wings and the air meeting.

CHAD WALSH.

Canon Hood's Visit

WE welcome to our shores our latest distinguished English Church visitor, Canon Frederic Hood, principal of Pusey House, Oxford. Canon Hood, who began his American tour at the Adelynrood Conference, will visit many parishes and conferences from Massachusetts to California during the next few weeks. We are confident that he will receive a warm welcome everywhere.

Some weeks ago [L. C., April 27, 1947] we commented editorially on the project of "Friends of Pusey House," whereby Churchmen everywhere are given an opportunity to share in the splendid work of this living memorial to the founders of the Oxford Movement, in the heart of the great university in which it had its origin. Pusey House is a center of Catholic life and worship in the midst of the university, with a library and a chapel that are in constant use. What better way could there be to bear witness to the faith of the fathers of modern Anglo-Catholicism than by participating in this valuable work? Americans will be especially interested, now that the Rhodes Scholarships are being resumed, and this tie of scholarship is being forged anew.

American contributions may be sent to Mr. Hall E. Shepherd, treasurer, Room 2705, 220 E. 42nd St., New York 17. A minimum subscription of \$5.00 enrolls the donor in the "Friends of Pusey House"; but larger gifts are also welcomed, as the cost of maintaining the center has risen greatly, and American help is imperative if Pusey House is to be enabled to continue its splendid work undiminished.

PUSEY HOUSE DIAMOND JUBILEE: (left to right) Metropolitan Germanos of Thyateira, Viscount Halifax, chancellor of Oxford University, and the Rev. Canon Frederic Hood, principal of Pusey House, at the festival on May 31st.

the other side
of death

The Christian Hope of Immortality

By A. E. Taylor

Here is a short, compact, tightly knit exposition of the Christian doctrine of immortality, written by one of the outstanding theologians of our time, a man who has received universal recognition among scholars.

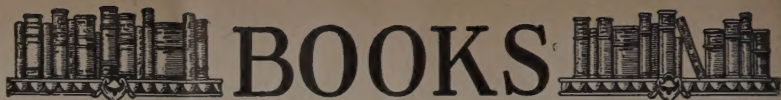
The book faces questions of universal interest such as the nature of the future life and deals effectively with distortions and confusions brought into the popular ideas of immortality by hymns and the imagery of Revelations. Frankly and clearly, with much light from the history of Christian doctrine, it considers also the "state of the lost" and the idea of Hell.

Dr. Taylor has written on all these great subjects with profound knowledge and with deep reverence.

The late A. E. Taylor was Professor of Moral Philosophy in Edinburgh University. Coming August 19th. \$2.00

MACMILLAN

60 Fifth Ave., N. Y. 11



THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Novel of Early Christian Times

THE EAGLE AND THE CROSS. By Prince Hubertus zu Loewenstein. New York: Macmillan, 1947. Pp. 280. \$2.75.

Here is a good story for summer reading. It carries the reader along easily from page to page and makes no great demands on the intellect. While it could never be described as the sort of book which, once begun, claims the breathless attention of its reader to the last page, it is interesting, entertaining, and enlightening. It describes the adventures of one Marcius, a likeable Irish youth in the service of Tiberius Caesar, during the summer which followed the first Easter. He had been a member of the Cohort Antonio, Second Syrian Legion, and, as such, he had been stationed at Jerusalem. There he had seen and followed Jesus and had become a believer in Him. His adventures of the summer take him into intimate association with Caesar himself, and his grandson Tiberius Gamellus. From these and from the poet, Seneca, Marcius catches a vision of the grandeur of Rome and the beneficence of the Roman Eagle, spreading its mighty protection to the farthest part of the Empire. He catches a vision of yet another empire—the empire of the Cross which would, eventually, spread beyond the eagle's wings.

All that Marcius sees and hears and says and does is fine. But it is not a warm tale; there is no sigh of satisfaction waiting for the reader at the close of the last paragraph. The setting is magnificent, and the characters are splendid. But there is no blending of the two. Everything seems a bit manipulated.

There is no doubt of the author's sincerity of purpose nor of his affection for scenes and the times of which he writes. And he writes of them well. But he does not create a great book in the doing thereof.

However, it is still a good book for summer reading.

KATHRIN V. JOHNSTON.

Criticism Tinged with Mysticism

JACOB'S NIGHT. By Wallace Fowlie. New York: Sheed & Ward, 1947. Pp. 116. \$1.50.

This book consists of four critical essays written in appreciative vein about Charles Péguy considered as a prophet; Georges Roualt as a painter; Jacques Maritain as a philosopher; and Baudelaire, Rimbaud, and Mallarmé as poets. What obviously has led Mr. Fowlie to

choose these men as the subjects for his critique is that all are Roman Catholics and two of them, Péguy and Maritain, are converts to that faith.

Mr. Fowlie, who is a poet himself, believes that some men who seem destined to pursue the arts often comprise in their own personalities the peculiar genius of a whole people or nation. He endeavors to define the spiritual struggle experienced by all of the above named men, and to evaluate that struggle by a common denominator. He compares it to Jacob's wrestling with an angel (Genesis 32:24-30) and he sees adumbrated the black night of France, now prostrate after two wars but destined for a new and brighter day.

The meaning of some passages in this book seems obscure because the author employs a word in a sense different from that ordinarily understood. Thus his use of *myth* may sometimes be taken to mean "reality" and sometimes "mystery"—a fact suggestive of the influence of Kierkegaard. The essay on Maritain is certainly the best of the lot. Readers who enjoy literary and critical writing tinged with mysticism will like this book. Others will prefer to pass it by.

WARREN M. SMALTZ.

Radio Hour (Baptist)

FAITH IS THE VICTORY. 1946 Baptist Radio Hour. Nashville: Broadman Press, 1947.

Here are 13 fifteen-minute radio addresses from the 1946 Baptist Radio Hour. Former Governor Ellis Arnall, Congressman Brooks Hays, and five Southern Baptist ministers comprise the speakers.

Contrasting the ideologies of the Nazis (100% pagan) and the nominal Christian (50% pagan), one speaker says, "They (the Nazis) decided that Jesus' ideals were too difficult and so tried to destroy them. We (merely nominal Christians) preserve his teaching wrapped in cellophane for our admiration but not our use."

If one may judge from *Faith Is the Victory*, this Sunday morning radio hour, shared with Presbyterians and Methodists, is not a time for denominational propaganda, but the sincere and earnest effort of fellow Christians to peel off the cellophane, unwrap and put to use the priceless "commodity" within. The book gains interest for us of the Episcopal Church since we too have joined in the effort, having gone on the air July 13th at this same hour.

ELIZABETH ECKEL.

NEW YORK

Service of Thanksgiving

A service of thanksgiving was conducted on the 30th anniversary of the Church of St. Mary of the Angels, New York, which was observed on May 11th. Bishop Littell, retired of Hawaii, presided, assisted by the Rev. Don Lorenzo Di Sano, rector.

The church was started in an old firehouse in 1916 by Fr. Di Sano and every day since then the Holy Eucharist and other services have been celebrated without interruption. The church contains several beautiful shrines executed by members of the parish, and has 12 stained glass windows, the gifts of individuals.

The large sanctuary contains the main altar, an altar to the Blessed Mother, and another to St. Joseph.

MILWAUKEE

Church School Festivals Held

Church schools in the diocese of Milwaukee have finished the season with two large festivals which were so successful that they are to be repeated annually. Bishop Ivins of Milwaukee, knowing that the diocese was too widespread to have all schools represented at one point, decided to hold two Sunday afternoon parties, and his personal invitation went to every enrolled child in the schools.

From All Saints' Cathedral, Milwaukee, to Juneau park, on Milwaukee's lake front, 2,000 people marched and sang in procession on May 25th. A floral cross ten feet high surrounded by flags of the United Nations decorated the platform in the park from which the Bishop talked to his boys and girls about the state of the world and what they as Christians could do about it. The procession, led by a girls' uniformed band, covered the four blocks from the cathedral to the lake shore, and after the park festivities the crowd marched back, banners flying and some parish hearts higher for having won awards for their year's work. Ice cream was served in the cathedral gardens.

Two weeks after the Milwaukee festival the Bishop went to Madison, Wis., where at Grace Church a beautiful indoor festival was held for the western section of the diocese. Vested choirs led the singing for this group, somewhat smaller than the first one, and after church services all the assembled parishes went by car loads and bus loads to Vilas park nearby for a picnic. Coffee and ice cream were served by the committee in charge.

Planning festivals such as these is the

God won't overwork you

Too frequently among church people, we hear such words, "The Rector tries to work a willing horse to death." We haven't seen any Episcopalians in that state for so long that we can't recall the instance. Some silly asses, who crave publicity and the limelight, do mop up too many jobs for both their good, and The Church's too, but God seldom works that way.

God really craves the love of His followers. Who doesn't crave love, anyway? In wooing you, God hopes, expects, and even plans the things He needs to have you, His disciple, do for Him. Don't ever be afraid of His assignments. Tasks will be given us that will match

the schedules of our livelihoods. If we are on a tight working schedule, we'll never lose our bread-and-butter job because of what He asks us to do for Him. BUT, if we have more leisure than others, are we taking on that larger task that He has been troubling our heart and conscience about? We know what it is, for He has doubtless already spoken to us about it. Whatever our scheme and scale of life may be, He will gauge our work for Him accordingly. BUT have we obeyed His call for it, or will we spend the later years of our life here, and ALL of eternity, regretting that we let The Dear Lord down?

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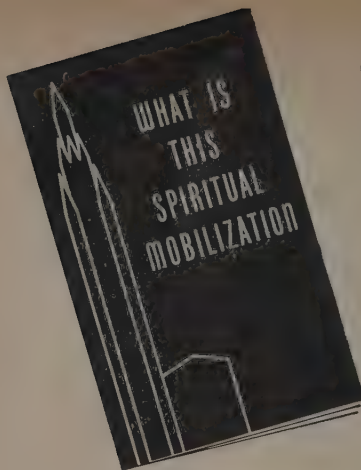
Dean Higgins' article in the June 1st issue of **THE LIVING CHURCH** is being reprinted for wide distribution. It presents a problem which the Church is facing in a forthright way, and appeals to the average Churchman to "let Christ . . . be admitted to sovereignty [of] the pocket-book." Dean Higgins shows that money—or the lack of it—is what keeps the Church from fulfilling her place in the present age.

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responsibility of a small group of women, the Church school service board, who work throughout the year with Advent and Lenten instruction, mite boxes, birthday offering funds, etc., and who stage the festivals as a wind-up of the year's activities in the Church schools. They make all arrangements, provide awards, and finance the cost of the festivals through money raising events in the winter. They have had many requests from other dioceses about their festival plans. Mrs. Richard E. Reinke, 1745 N. 49th St., Milwaukee 8, is president of the board, which works closely with the Bishop in giving the boys and girls of the diocese a wide outlook in their Church lives.

MICHIGAN

Students' Summer Work

Twenty-five college and theological students will work during the months of July and August in the vacation-land areas of the diocese of Michigan. They have been brought to these areas by the department of missions of the diocese, and the project was made financially possible by a grant from the Bishop Page Foundation.

The men will work under the supervision of the local clergy, and will be visited by Bishop Emrich, Suffragan of Michigan. The men are stationed in 17 different areas, 14 of them are vacation-land areas, and all of the men are doing special summer work. It is hoped that this program will give good experience to the young men entering the priesthood, that lay leadership will be trained, and that the missionary enterprise of the diocese will be strengthened. The entire program is under the direction of Bishop Emrich.

NEW JERSEY

Pre-Fabricated Churches to be Used

Pre-fabricated churches—possibly 24 of them over a two-year period—will be set up by the diocese of New Jersey, the diocesan board of missions recently announced. The churches will be assembled in response to a demand for new houses of worship in the face of continuing shortages of material.

Benjamin F. Faunce, a layman from the Church of the Holy Trinity, Collingswood, N. J., and a member of the board of missions, has drawn up a tentative plan for the new churches. He said an experimental structure will be erected in Pleasantville, N. J., and results there will determine the construction work in other areas.

The building will be pre-fabricated in a South Jersey factory. It will have a

seating capacity of 150 to 250 and will cost about \$6,000. Requiring a minimum of operating expenses and maintenance, the standard building is 25 by 80 feet—nine feet high at the eaves to 14 feet high at the roof peak. The framework will be of structural steel, and the walls, both inside and out, will be of composition board. The building will be fire-proof. [RNS]

ACU CYCLE OF PRAYER

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EDUCATIONAL

SEMINARIES

Commencement at BDS

The 91st commencement of the Berkeley Divinity School was held on June 5th with a larger attendance than for many years. Professor Chauncey Brewster Tinker, Sterling Professor of English literature, emeritus, of Yale University gave the principal address under the title "Allegiance." Short informal talks were given by two members of the graduating class.

The degree of S.T.D., *honoris causa*, was awarded to the Rev. Francis B. Creamer of the class of 1924, and to the Rev. Harold Belshaw. The degree of S.T.B. in course was awarded to Norval Scott and Robert K. Thomas. Three members of former classes also received the S.T.B. degree in course, the last two *in absentia*: the Rev. Messrs. C. Ronald Garmey '25, Arthur H. Richardson '26, and Seward H. Bean.

Diplomas of graduation were received by Perry F. Miller and Howard St. Cyr. Certificates for partial course were given to W. Fred Buchanan, and Leland J. Frye.

Commencement at BPDS

Dr. Harold R. Trigg, the newly-elected president of St. Augustine's College, was the speaker at the commencement exercises of the Bishop Payne Divinity School, held on May 21st. The degree of B.D. in course was awarded to T. Vincent Harris, Matthew A. Jones, and to one of last year's graduates, the Rev. Reginald H. Kent. Diplomas of graduation were received by David H. Brooks, T. Vincent Harris, and Matthew A. Jones.

In the place of the dean who has been confined to his home for many weeks, the Rev. Odell G. Harris, warden of the divinity school, presided at the exercises, and Bishop Brown of Southern Virginia gave the diplomas and conferred the degrees.

Diplomas of graduation from the women's department of the school were awarded to Lillian L. Clark, Iris Lucille King, and Matilda Louise Syrette.

Commencement at CDSP

Social gatherings, and meetings of the alumni and trustees preceded the commencement exercises of the Church Divinity School of the Pacific, held recently. Bishop Gooden of Los Angeles gave the commencement address which was entitled "Christian Treasures in the One World" [L. C., July 6th].

The four men who were graduated are John Grinnell Harrell, Paul Euvrard Langpapp, Robert Fredrick Lessing, and Alfred Stephen Tyson. The Rev. Perry G. M. Austin was given the degree of D.D., *honoris causa*.

Among the special announcements made by the Very Rev. Henry H. Shires was the creation of a chair on "The Rural Ministry," which will be filled next year by the Rev. E. Dargan Butt.

Commencement at ETS

The Episcopal Theological School held its commencement exercises on June 5th with the Very Rev. Dr. Edmund J. M. Nutter of Nashotah House preaching at the morning service in St. John's Memorial Chapel, Cambridge, Mass., and Bishop Peabody of Central New York preaching at the late afternoon service for the alumni.

Recipients of diplomas were James W. Berkeley, David R. Covell, John W. Ellison, Leroy D. Hall, W. Chave McCracken, Robert L. Miller, John J. Morrett, Robert J. Page, Charles A. Parmiter, Jr., Louis W. Pitt, Jr., Phil Porter, Jr., Gordon S. Price, Ralph L. Tucker, and Paul DeW. Urbano.

Robert Page and Paul Urbano were given degrees "with distinction."

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WANTED: Assistant to Rector, experienced and ability in youth work necessary. Inquire: Grace Church, Monroe, Louisiana, P.O. Box 1651.

CASEWORKER. Family Service Department, large Church agency in Eastern City. Salary up to \$2600. Qualifications must include at least one year of study at a credited School of Social Work. Reply Box P-3249, The Living Church, Milwaukee 3, Wis.

WANTED: Curate for large growing city parish in the East. Young priest preferably single. Excellent opportunity. Adequate salary. Reply Box T-3246, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

The Rev. Alger L. Adams, formerly non-parochial, is now curate of St. Cyprian's, Brooklyn, N. Y. Address: 61 Pinecrest Dr., Hastings-on-Hudson, N. Y.

The Rev. Harold L. Andress, formerly rector of the parish on Martha's Vineyard, Vineyard Haven, Mass., is now chaplain of the Veterans' Administration Center, Bath, N. Y., and may be addressed there.

The Rev. Noel Patrick Conlon, formerly associate priest of St. James', Lake Delaware, Delhi, N. Y., is now locum tenens of Calvary Church, Burnt Hills; All Saints', Round Lake; Grace Mission, Jonesville; and St. Paul's, Charlton, N. Y. Address: Burnt Hills, N. Y.

The Rev. Howard B. Connell, formerly non-parochial, is now assistant at the Prince of Peace Mission, Cass Lake, Minn. Address: Route 2, The Mission, Cass Lake, Minn.

The Rev. Leslie L. Fairfield, formerly vicar of Grace Mission, Chicopee, Mass., is now priest in charge of Holy Trinity Chapel, Yangchow, Kiangsu, China. Address: American Church Mission, Yangchow (Kiangtu), Kiangsu, China.

The Rev. Leland J. Frye, formerly a student at the Berkeley Divinity School, New Haven, Conn., is now missionary in charge of St. Paul's, Brownville, and Christ Church, Sackett's Harbor, N. Y. Address: St. Paul's Rectory, Brownville, N. Y.

The Rev. William T. Gray, formerly rector of Christ Church, West Collingswood, N. J., is now rector of Christ Church, Trenton, N. J. Address: 57 McKinley Ave., Trenton, N. J.

The Rev. Albert H. Head, formerly priest of St. Paul's, Wellsboro, Pa., is now vicar of Trinity Church, Jersey Shore, Pa. Address: 174 Mount Pleasant Ave., Jersey Shore, Pa.

The Rev. William J. Heilman, formerly rector of St. Andrew's, Emporia, Kans., is now rector of Trinity, Fort Worth, Texas. Address: 1515 Lipscomb St., Fort Worth, Texas.

The Rev. Earl T. Kneebone, formerly priest in charge of Trinity Church, Winner: the Church of the Incarnation, Dallas; and St. Andrews, Bonestell, S. Dak., is now superintending priest of the Sisseton Mission, Sisseton, and vicar of Gethsemane Church, Sisseton, and St. Andrew's, Rosholt, S. Dak. Address: 7 Fifth Avenue East, Sisseton, S. Dak.

The Rev. Jules L. Moreau, formerly deacon in charge of St. Paul's, Morris Plains, N. J., is now deacon in charge of Christ Chapel, Worthydey, N. J. Address: 98 Irving St., Midland Park, N. J.

The Rev. George W. Morrell, Jr., rector of the Church of St. Mary the Virgin, San Francisco, Calif., will become rector of Trinity Church, Redlands, Calif., September 1st. Address: 419 Fourth St., Redlands, Calif.

The Rev. William M. Plummer, Jr., formerly curate at St. Bartholomew's, Baltimore, Md., is now rector of All Saints', Baltimore, Md. Address: 1932 W. Fayette St., Baltimore 23, Md.

The Rev. Gordon S. Price, formerly a student at the Episcopal Theological School, Cambridge, Mass., is now assistant at Trinity Church, Columbus, Ohio. Address: 125 E. Broad St., Columbus 15, Ohio.

The Rev. H. Roger Sherman, Jr., formerly rector of St. John's, Negaunee, Mich., is now rector of St. Paul's, Franklin, and priest in charge of Grace Church, Spring Hill, Tenn. Address: St. Paul's Rectory, Franklin, Tenn.

The Rev. Cyril I. Vlamynck, formerly city missions chaplain and priest in charge of St. Cy-

prian's, Chicago, Ill., is now priest in charge and general missionary of St. Mary's, Dade City, Fla.

The Rev. Stephen C. Walke, rector of the Church of the Good Shepherd, Lookout Mountain, Tenn., will become rector of Trinity, Portsmouth, Va., September 1st. Address: High and Court Sts., Portsmouth, Va.

The Rev. Robert C. W. Ward, formerly on the staff of Calvary Church, New York City, is now priest in charge of St. Peter's, Stone Ridge, and St. John's, High Falls, N. Y. Address: The Rectory, Stone Ridge, N. Y.

Resignations

The Rev. Joseph T. Scheffelin, formerly locum tenens at St. James', Shelbyville, Ky., has retired. Address: White Pine, Tenn.

The Rev. Clayton E. Wheat, formerly professor of English at the U. S. Military Academy, West Point, N. Y., has retired. Address: 228 W. 2nd St., Maysville, Ky.

Changes of Address

The Rev. G. MacLaren Brydon, formerly addressed at 110 W. Franklin St., Richmond 20, Va., should now be addressed at 3810 Hawthorne Ave., Richmond 22, Va.

The Rev. Charles A. Hedelund, formerly addressed 541 Morgan Blvd., Portland 5, Oreg., should now be addressed at 7704 N. Hereford Ave., Portland 3, Oreg.

The Rev. Ellsworth B. Jackson, formerly addressed at 618 City Park Ave., Toledo 2, Ohio, should now be addressed at 921 Pinewood Ave., Toledo 7, Ohio.

The Rev. Willard I. Kile, formerly addressed at

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THE LIVING CHURCH

CHURCH CALENDAR

July

- 20. 7th Sunday after Trinity
- 25. St. James
- 27. 8th Sunday after Trinity
- 31. Thursday

COMING EVENTS

September

- 9. Convocation of South Dakota, Watertown
- 21. Convocation of Idaho, Twin Falls
- 22. Meeting of the National Council; convocation of North Dakota, Fargo

CHANGES

W. Euclid, Pittsburgh, Kans., should now be dressed at Box 479 in that city.

The Rev. Owen H. G. Lloyd, formerly addressed Box 326, Salina, Kans., should now be addressed at Pratt, Kans.

The Rev. Robert H. Manning, formerly addressed 540 St. Peter St., New Orleans 16, La., should now be addressed at 509 International Bldg., New Orleans 12, La.

The Rev. Bertram E. Simmons, formerly addressed at Box 856, Boise, Idaho, should now be addressed at 1507 Ridenbaugh in that city.

Ordinations

Priests

Connecticut: The Rev. Robert Woodworth Beggs was ordained to the priesthood by Bishop Budlong of Connecticut assisted by Bishop Gray, Coadjutor of Connecticut, on July 1st in St. John's Church, Waterbury, Conn. He was presented by the Rev. Francis O. Ayres and the Very Rev. Lawrence Jose preached the sermon. Fr. Beggs is priest in charge of St. Paul's, Waterbury, Conn., and may be addressed there.

Dallas: The Rev. Frs. Henry Lee Fullerton, Charles R. Leech, Henry P. Roberts, Jr., and Clarence Van Westapher were ordained to the priesthood on July 3d by Bishop Mason of Dallas at St. Matthew's Cathedral, Dallas, Texas. Fr. Fullerton was presented by the Rev. Homer F. Rogers; Fr. Leech, by the Rev. T. H. Carson; Fr. Roberts, by the Very Rev. Gerald G. Moore; Fr. Van Westapher, by the Rev. S. S. Clayton. Fr. Fullerton will be in charge of rural missionary work in East Texas; Fr. Leech will be in charge of Wake Village, Texas; Fr. Roberts will work in several new missions in Fort Worth, Texas, and Fr. Van Westapher will be in charge of work at Irving, Texas, and student work in Arlington, Texas.

Michigan: The Rev. Bert F. A. Ede was ordained

to the priesthood by Bishop Emrich, Suffragan of Michigan, on June 10th in Christ Church, Henrietta, Mich. He was presented by the Rev. Charles L. Ramsay and the Rev. Berton S. Levering preached the sermon. Address: Route 1, Munith, Mich.

Pennsylvania: The Rev. Gary Kilmer Price was ordained to the priesthood by Bishop Remington, Suffragan of Pennsylvania, in All Hallows' Church, Wyncote, Pa., June 30th. He was presented by the Rev. J. Gillespie Armstrong and the Rev. T. Norman Mason preached the sermon. Fr. Price is curate at St. Mary's Church, Ardmore, Pa., and may be addressed there.

South Carolina: The Rev. Stephen Lee Skardon was ordained to the priesthood in Trinity Church, Pinopolis, S. C., by Bishop Carruthers of South Carolina on July 3d. He was presented by the Rev. Alvin W. Skardon, and the Rev. Albert R. Stuart preached the sermon. Mr. Skardon is rector of Trinity Church, Pinopolis, S. C., and may be addressed there.

Deacons

Connecticut: Perry Foster Miller was ordained to the diaconate by Bishop Budlong of Connecticut, assisted by Bishop Gray, Coadjutor of Connecticut, in St. John's Church, Waterbury, Conn., on July 1st. He was presented by the Rev. Richard Elting, 8d, and the Very Rev. Lawrence Rose preached the sermon. Mr. Miller is vicar of the Church of St. John the Evangelist, Yalesville, and curate at All Saints' Church, Meriden, Conn. Address: Yalesville, Conn.

Florida: David Henry Brooks was ordained to the diaconate by Bishop Juhan of Florida in St. Philip's Church, Jacksonville, Fla., June 24th. He was presented by the Rev. Thomas A. Schofield and the Ven. James K. Satterwhite preached the sermon. Mr. Brooks is deacon in charge of St. Michael and All Angels', and student worker at Florida A. and M. College, Tallahassee, Fla.

Honolulu: Hugh Leonard Somerville Thompson was ordained to the diaconate by Bishop Kennedy

of Honolulu on June 30th at St. Andrew's Cathedral, Honolulu. He was presented by the Rev. Sydney H. Croft and the Rev. Kenneth A. Bray preached the sermon. Mr. Thompson is deacon in charge of St. John's Church, Eleele, Kauai, T. H., and may be addressed there.

Michigan: Richard T. S. Brown and Samuel F. Williams were ordained to the diaconate by Bishop Creighton of Michigan on June 29th in St. Cyprian's Church, Detroit, Mich. They were presented by the Rev. Malcolm G. Dade and the Rev. G. Paul Musselman preached the sermon. Mr. Brown is deacon in charge of St. Augustine's, Detroit. Address: 5120 Tireman Ave., Detroit 4, Mich. Mr. Williams is deacon in charge of St. Clement's Mission, Inkster, Mich. Address: 6079 Hazlett Ave., Detroit 10, Mich.

John W. Treleven was ordained to the diaconate by Bishop Creighton of Michigan on July 6th in Grace Church, Port Huron, Mich. He was presented by the Rev. Austin E. Duplan and the Rev. George Backhurst preached the sermon. Mr. Treleven will become assistant at St. Paul's Memorial Church, Detroit, in September. At that time his address will be Box 3966 Strathmoor Station, Detroit 27, Mich. Until then he may be addressed at 4810 Lakeshore Drive, Port Huron, Mich.

Nebraska: Ellsworth A. St. John was ordained to the diaconate by Bishop Brinker of Nebraska on June 22d in St. Mark's Pro-Cathedral, Hastings, Neb. He was presented by Bishop Beecher, retired Bishop of Western Nebraska, and the Rev. Robert D. Crawford preached the sermon. Mr. St. John will finish his course at Nashotah House next fall.

Degrees Conferred

The degree of Doctor of Canon Laws, honoris causa, was conferred upon Mr. William I. Rutter, Jr., by Kenyon College and Bexley Hall on June 16th.

The degree of D.D., honoris causa, was conferred upon the Rev. C. G. Ziegler by Trinity College on June 16th.

GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.

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GRACE Rev. L. N. Gavitt, r
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Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri
HH 7:45; Confessions: Sat 5-5:30, 8-9

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Rev. D. F. Fenn, D.D., r; Rev. R. St. A. Knox, c
Sun 7:30, 9:30, 11

ST. THOMAS' Rev. Francis F. Lynch, r
3115 The Alameda
Sun HC 7:30, 8:30, 9:30, 11

BRANDON, VT.

ST. THOMAS' Rev. Philip W. Roberts, r
Sun 7:30 & 11; HD 7:30
Grace Church, Forest Dale Sun 9

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev.
R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs
9:30; Confessions: Sat 7:30

BUFFALO, N. Y. (Cont.)

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CEDAR RAPIDS, IOWA

GRACE Rev. Albert Colbourne, r
A Avenue & 6th Street, NE
Sun HC 8, Ch S 9:45, Cho Eu 11, EP 7:30; Mon
thru Thurs 7; Fri 9; Sat 8; Penance Sat 7:30

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, HC Others posted

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Sun Masses 8, Low; 9:30 Sung with instr; Daily: 7;
C Sat 7:30-8:30 & by appt

ST. PETER'S 621 Belmont Avenue
Rev. John H. Scambler, Th.D., r; Rev. Gowan H.
Williams, ass't
Sun 8 & 11; Wed 7; Fri 11:30

DELAVER, WIS.

CHRIST CHURCH The Lakeland Parish
Sun 9 Eu & Ser, 11 Morning Service & Ser; Fri 7:30;
HD 7:30 & 9 HC; 5 EP

DENVER, COLO.

ST. MARK'S Rev. Walter Williams
E. 12th Ave. and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs & HD, HC 7

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 10, 9:40 MP; Wed & HD Low
Mass 9:30

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7:30, Fri 10

GLEN COVE, L. I., N. Y.

ST. PAUL'S 28 Highland Road
Rev. Lauriston Castleman, M.A.
Sun 8 HC, 11 Morning Service & Ser

HIBBING, MINN.

ST. JAMES' Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

ST. STEPHEN'S Rev. Charles Howard Perry, r
6129 Carlos Avenue
Sun 7:30 HC, 10 Service and Ser

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, S.T.D., r; Rev. Wm.
B. L. Hutcheson, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



KINGSTON, N. Y.

HOLY CROSS Rev. Stanley Dean, r
Pine Grove Avenue
Sun Low Mass 7, High Mass & Ser 10; Daily 7
(ex Fri 9); Confessions Sat 4 to 5 and 7 to 8

LAKE MAHOPAC, N. Y.

HOLY COMMUNION Rev. Walter Boardman
Wright, v
Sun 8 HC, 11 Morning Service & Ser; HD 8 HC;
Church is open at all times

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Patter Sabir, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

MASPETH, L. I., N. Y.

ST. SAVIOUR'S Rev. Frederick W. Lightfoot
58th Street and 57th Road
Masses: Sun 8, 10:30; Wed 9:30; Fri 7
Confessions: Sat 7-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays:
7:30, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; Weekdays:
HC Wed 8, Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J.
Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) 11 MP & Ser 9:30 CH 5; 11 CH 5;
4 EP; Thurs & HD 11 HC; Tues 11 Service of
Divine Healing

HOLY TRINITY Rev. J. A. Paul
315 East 88th Street
Sun 8 HC, 11 Morning Service & Ser; Weekdays:
HC Thurs 11

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays:
HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch 5; 11 Morning Service & Ser; 4
Evening Service & Ser; Weekdays: HC Wed 7:45 &
Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

NEWPORT NEWS, VA.

ST. PAUL'S 221 34th Street
Rev. Theodore V. Morrison, r; Rev. Colgate
Daughtrey, c, during July
Sun 8:15 HC, 10 & 11

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton
Powell; Rev. Mark McCallum
Sun HC 8, 11, 1st Sun Cho Eu 9:30, other Sundays
MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

ONTARIO, CALIF.

CHRIST CHURCH Euclid Ave. at "C" St.
Rev. J. M. York, r; Rev. R. C. Sutherland, r
Sun Masses: 8 & 11; Daily: 7:30, Thurs 9; Days
of Obligation: 7 & 9; Devotions & B 1st Fri 8;
Confessions: 5 & 8; An Altar for definite Catholic
Clergymen

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch 5 9:30; MP 11 (HC
1st Sun)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.
Sun: Holy Eu 8, Mat 10:30, Sung Eu & Address 11,
EP 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs
& HD 9:30; Lit Fri 7:40, EP & Int 5:30 Daily
Confessions: Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 3; HC 8 daily, Fri 7:30 & 10:30;
HD 10:30

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR 515 Commercial St.
Rev. William L. Bailey, r
Sun 8:30, 11; Fri 9:30; HD 8:30

RIDGEWOOD, (Newark) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

RIVERHEAD, L. I., N. Y.

GRACE Ven. Charles W. MacLean
Sun 8, 9:30, 11
Daily HC 8

ST. ALBANS, L. I., N. Y.

ST. ALBAN THE MARTYR Rev. Warren Morris
Sun Holy Eu & Ser 8:30; Mon, Tues, Fri, 7; Other
days 9; Confessions Sat 4 to 6

ST. FRANCISVILLE, LA.

GRACE Rev. Robert G. Donaldson, B.D.
Sun 7:30 HC, 9:30 MP & Ch 5, 11 MP & Ser; HC
& Ser 1st Sun; 7:30 EP & YPSL; Fri 10 HC, 7:30
EP Lecture

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11;
Wed 9:30; Thurs 10

SALINA, KANSAS

CHRIST CATHEDRAL 134 S. 8th
Very Rev. F. W. Litchman, dean
Sun 7:30 & 9; Thurs 9, HD 7:30



CHRIST CHURCH CATHEDRAL
EAU CLAIRE, WIS.

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S
Rev. G. F. Bambach, B.D., r; Rev. Darwin Kirby,
Jr., S.T.M., associate r
Sun 8, 11, 7:30 HC; HD 7 & 10; Tues 7, Thurs
10; Daily: MP 9:30, EP 5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Mon, Tues, & Fri 7, Wed
8, Thurs 9; Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 7:30, 9:30 (High) and 11:15; Weekdays:
Tues & HD 8, Thurs 10, Fri 7:30
Confessions Sat 11-12, 5-6

SONORA, CALIF.

ST. JAMES' "The Little Red Church"
Sun 8 HC, MP & Ser 11; HC 11 1st Sun
St. Mark's, Twain-Harte 1 & 3 Sun 7:30

SPOKANE, WASH.

HOLY TRINITY Rev. Ernest J. Mason,
1832 W. Dean Avenue
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other
days 9; Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Wil-
liam C. Cowles, ass't
Sun Mass: July and August 9:30; Daily: 7:30

SUFFERN, N. Y.

CHRIST CHURCH
Rev. F. A. Nichols, r
Sun 11

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10; Fri HC 7:30

VENTNOR CITY (Atlantic City), N. J.

EPIPHANY Rev. Mainert J. Peterson
6600 Atlantic Avenue
Sun Eu 8, Ch 5 9:45, 11 Eu 1st & 3d, MP 2d &
4th; Daily Eu 8 ex Wed 10:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30 & 11, Sung 9:30
Daily: 7; Confessions Sun 8:45-9:15

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs
11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. G. William Robinson;
Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD
9:30

WHEELING, W. VA.

ST. PAUL'S Rev. Graham Luckenbill, Th.B.
HiWay U. S. 40 at Monument Place, Elm Grove
Sun 9 HC, 9:30 Ch 5, 11 Cho Mat & Ser

WILDWOOD, N. J.

ST. SIMEON'S-BY-TH-SEA Rev. Wm. C. Heilman
Sun HC 7:30, Cho Eu 10:30; Ch 5 10:30, EP 7:30
Thurs & HD 9; Vacationists cordially welcome